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# The Christian Enterprise Abroad

A Pre-Convention Study

*Edited by the Educational Secretaries*

Ninth International Convention of the  
Student Volunteer Movement for  
Foreign Missions - - - Indianapolis  
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## The Church of Christ in Africa

"The greatest service one gives is the service for the living Church of Christ. I know of no service so fascinating.

"Here you come to a people living under the dread of magic and of the spirits, and you speak to them the Name that is above every name, and you begin to see the whole current of national life turning from war to peace, from drunken insolence to sober industry. You see this one and that one believing, and then the little society of believers appears and there is a Church of Christ.

"Think of the glory of trying to give to this Church its form. You may not superimpose upon Africa our own cumbersome elaborate system, but may create for Africa an African Church, an African model, and African architecture. Think of the glory of trying then to shape the doctrine of the Church. For why should we bring to Africa our elaboration of doctrine which we have built to protect ourselves from heresies? The very teaching of the doctrine and the explanation is only a long system of introducing and multiplying new heresies.

"What we want to give them is a doctrine which reveals to them the simplicity and wonder of God. *I think if I were making a creed, the first article in it for Africa would simply be that God is good*, for it is the most wonderful thing you can bring to Africa—tell them that there is character in God, and if you can tell them that God is holy, righteous, good, you are giving them a profoundly new truth. And I think the second article I would like to teach them is, *that he who worships God must be good too*. For they have never thought of associating conduct with worship, and one wants to save the African Church from the most awful heresy that can come into the Church, an unethical Christianity; and try to help them to present to the world the most glorious and convincing witness that the Church can give to the world—a Church that is Christ-like in character and in service."—DR. DONALD FRASER.—*Missionary to Africa*.

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# A Message to the Delegates

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"What think ye? That he will not come to the feast?" This question, taken from the sacred Story, may well express the eager solicitude which fills many hearts in view of the coming International Convention of the Student Volunteer Movement for Foreign Missions.

The ancient feast attracted countless pilgrims from every quarter of the world. It was intended to perpetuate the memories of a glorious past and to stimulate hopes of a more glorious future. It celebrated events and brought to mind predictions which concerned all nations and peoples. In the number of its participants, in the spirit of its observance, in the wide-spread of its influence, it was the most important festival of the time.

Surely it is not too much to say that a Student Volunteer Convention is the most significant religious gathering in any four years of American student life. In seriousness of purpose, in carefulness of preparation, in the number of delegates, in the absorbing interest of its sessions, in the scope and permanence of its influence, it stands unique.

On that particular occasion with which the Gospel story is concerned, as the crowds were thronging into the holy city, one great hope was in the hearts of the people, it was that Jesus would come to the feast. His ministry had reached its climax, His fame had filled the land; and those who came to take part in the festival were eager to see Him whose words and deeds were becoming the wonder of the world. They wished themselves to hear his message and to witness His gracious works. They longed for Him to appear.

So in a multitude of minds there is an eager longing to have the living Christ manifest Himself at this approaching Convention of students. Nothing mystical or magical is expected; nothing sentimental or emotional is desired; but there is a yearning for such a spiritual awakening, such a vision of human needs, such a dedication of life to unselfish service, as are sure to result from the manifested power of the divine Christ.

At that feast of old there was good ground for expecting the great Prophet to appear. He had begun his public career some years before at this particular festival. He had been present at subsequent feasts; and now that the interest of the nation was centered upon Him, and this chief annual festival was again to be observed, the expectant multitudes rightly argued that He would not disappoint them but would reveal Himself at this time as He had revealed Himself before.

On a similar ground the delegates to this Volunteer Convention may reasonably cherish a like expectation. There is no question that the living Lord has manifested Himself at such assemblies of students in earlier days. The Volunteer Movement had its inception in such a gathering. The famous evangelist, Mr. D. L. Moody, had invited groups of college men to meet for a Bible Conference at Mount Hermon, near Northfield. Mr. Robert

Wilder and his sister had been praying in Princeton that at this Conference Christ would manifest His power in calling out a large number of student volunteers for Christian service in foreign countries. This was not the understood purpose of the Conference; but such currents of thought were set in motion, such a clear conviction of the spiritual needs of other nations was felt, such unreserved dedications of life were made, that before that first conference closed one hundred men had volunteered to undertake work abroad.

The influence upon the students of America was incalculable. The message and inspiration of that Conference were conveyed to them in a tour of the colleges during the following year by Messrs. Wilder and Forman. The continued enlistments for missionary service resulted in the great Student Volunteer Movement, which today has upon its rolls the names of over ten thousand North American students who have sailed for service in distant fields since 1886. In the achievement of these results no factors have been more potent than the eight great Quadrennial Volunteer Conventions. Those who are best acquainted with the history of these gatherings in the past are most sanguine in their hopes for the Convention now at hand.

At the ancient festival the highest expectations were more than realized. Jesus *did* come to the feast; and He then gave such a supreme manifestation of redeeming love and divine power, in His death and resurrection, that the message of the crucified and risen Christ has been drawing followers to Him during all succeeding years in every land where it has been heard. Increasingly has been fulfilled His promise, made at the opening of that feast, "And I, if I be lifted up from the earth, will draw all men unto me."

Thus, should there be a true manifestation of Christ at this coming Convention of students, it is impossible to imagine all the influences for good, all the boundless benefits, which are sure to result. A few of these consequences readily come to mind.

First of all for the student world, the release of spiritual power conveyed through the returning delegates would bring a measureless deepening and broadening enrichment of life. In this student world there are now strange contrasts of chivalry and selfishness, of high idealism and of low moral standards; shams are detested, yet lives are consciously inconsistent; authority is rejected, yet there is a thirst for truth; there is little interest in the dogmas of religion, yet a ready response to high ethical appeals; there is a realization of the baffling problems of the age, but no certainty as to the path along which their solution should be sought. What a change would come on every campus, if Christ could be revealed there as the Light of the World.

In the second place, it is not difficult to imagine the effect which would be produced upon the social, civil and industrial life of America. The students of today are to be the leaders of tomorrow. Not all will be such, and many leaders will rise from other ranks; but graduates from colleges and universities exercise an influence wholly disproportionate to their numbers, and it is thrilling to picture the possible transforming power of trained leaders who may go forth manifesting Christian principles and ideals of service in every sphere of activity and endeavor.



In the third place, it is easy to conceive the aid such leaders would give toward solving the international, economic and racial problems which press for solution and which must be determined ultimately in accordance with the standards and requirements of Christ.

So too, the church would be revived and reinforced. Unfortunately, she lacks in her organized work the united support of the student body of our Western world. There is room for many college graduates in the activities of local congregations. The students of the land need to be reassured of the divine mission of the Church universal, and to be persuaded that it is their privilege and within their power to mould and determine her forms of service, the direction of her activities, and the application of her message to the problems of the times.

Then again, the home bases for missionary operations abroad would be immeasurably strengthened. These great Student Conventions have always had this effect. They have not only called forth recruits for foreign service, but also volunteers who have dedicated their lives to the support of Christian movements in all lands. A notable example of this was the Nashville Convention which among other results gave to a young business man such a view of possible service that he organized the Laymen's Missionary Movement and thus secured greatly enlarged resources for the advancement of missionary campaigns on foreign fields. If the coming Convention results, as is hoped, in a revival of spiritual life and of missionary passion among the students of America, the enterprise of world evangelization will not lack supporters to uphold the cause by their intelligent advocacy, by their generous gifts and by their prayers.

Most of all, a new dedication of life on the part of the students of America will mean a great forward movement for the Christian forces on foreign fields. Never before has missionary work been more promising and at the same time more difficult. The rise of indigenous churches, the development of nationalistic movements, the impact upon non-Christian people of a civilization nominally Christian but in large measure pagan, the revival of ethical religions, the rapidly changing social, industrial and political conditions among all races and nations, indicate the need on the mission field of qualified Christian workers who can adapt themselves to these changed conditions and can cooperate with native leaders whose churches must assume responsibility increasingly for evangelizing their own people.

Will such results flow from this Convention? "What think ye? Will Christ be at the feast?" In the truest and most literal sense, He will; there is no doubt about that. However, the actual manifestation of His power will depend largely upon conditions in the production of which it is the glad privilege of each delegate to have a part.

Each one can become acquainted in advance with the general history of the Student Volunteer Movement, with its large purposes and its great achievements, and can thus be prepared to receive and to remember the informing and stimulating messages of the Convention.

Each one can influence helpfully certain of his fellow delegates, by removing possible misunderstanding or difficulties, and by such sympathetic coun-

sel as may deepen the impressions which are being made, and may perfect plans which are being proposed, and may strengthen resolutions which are being formed.

Each delegate can believe in the presence of Christ at the Convention. This presence cannot be realized by the senses, or the feelings, but only by an act of faith. However dim the vision may be, each one can seek to act as though Christ were present and conscious of every thought and deed and able to supply the deepest need of every heart that is turned toward him.

Each delegate can be in the spirit of prayer. He can sincerely ask for the wisdom and strength his tasks demand, and can voice the petition that the largest hopes for the Convention may be realized and that new spiritual forces may be brought into being and manifested in the student world.

Each delegate can expect a manifestation of divine power, and can be looking eagerly for clearer visions of truth and can be ready to act upon deepening convictions of duty.

Each one can be yielded to the will of God. This is the supreme condition of spiritual vision. Then, as from the point of vantage which the Convention affords, one catches wide vistas of opportunity, privilege and service, it will be possible to look with clearer light upon the most serious problems of life and to solve them with satisfaction, confidence and joy. A mountain top is a good place to plan a journey across the plain.

All the delegates can strive to realize their responsibility to the student bodies they represent and can be alert to gather such facts and to record such new aspects of truth as will most stimulate the spiritual life of the institutions to which they return.

Surely Christ will be at the feast; and as of old He manifested Himself most gloriously to those who loved Him best, so at this time He will reveal himself most clearly and grant the most definite guidance to those who trust Him most fully and most sincerely seek to know and to do His will. To them His presence will be real; and as they go forth to assume new responsibilities and to undertake new tasks, they will understand more perfectly than ever the meaning of the promise which gave unconquerable courage to that band of young men who, after the feast, went forth from the sacred city to proclaim in all the world the transforming power of their Lord: "Lo, I am with you always, even unto the end of the age."



# Nationalism, Race-Spirit and the Missionary Appeal

D. WILLARD LYON, M.A., D.D.,  
*Secretary for the Y.M.C.A. in China*

In the racy style of a newspaper correspondent but with the keen insight of a real student of current history, Mr. Frazier Hunt, under the title of "The Rising Temper of the East," has recently sketched in graphic outline the rapid development of racial and national consciousness, making it the key to a proper interpretation of the political and social life of the peoples of both the Near and the Far East. No forward-looking mind in our generation can hope rightly to evaluate the forces now creating the new tomorrow without giving full weight to the emergence of the factor to which Mr. Hunt devotes his entire book. The student of missions no less than the student of politics will find it necessary to appraise this new spirit which in widely separated parts of the world has suddenly burst into bloom.

In a sense the spirit of racial and national consciousness is not new. The Jewish people had it to a striking degree from an early day. It attained marked development in Europe in the 19th century. Not until during and after the World War, however, has it become a world epidemic. All nations are now affected by it. Men and women, of all classes, employers or employed, rulers or ruled, educated or illiterate, white, black, yellow or brown, seem to be inoculated with the bacillus of self-determination. War-sick peasants in Europe and brawny burden-bearers in Asia and Africa have alike been awakened to a new sense of race-respect and corporate personality. The mental attitude of the peoples in the countries where the foreign mission enterprise is being conducted is not what it was even four years ago. The problems of missions involve, therefore, a situation so radically different from that confronting previous Conventions that they demand a restudy of our whole task and the strategy of its accomplishment.

## *Self-Consciousness in India*

Well-known among recent expressions of racial self-consciousness is the unrest in India. A highly educated Hindu, who as a barrister-at-law had fought the legal battles of oppressed compatriots in South Africa, returned to his native land with a burning passion for the self-determination of India. He felt sure that his fellow-countrymen had not only the right but also the ability to work out their own political salvation. At the same time he was profoundly convinced by his experiences and meditations of many years that it would be neither right nor expedient to seek his goal by the pathway of physical force. With the irresistible eloquence of his own example, Ghandi appealed to his fellow-nationals to dedicate themselves to the realization of their political independence by a passive resistance to foreign rule. His appeal went to the heart. The high and the lowly flocked to his support. Fanatics who overstepped the limits of his counsels of non-violent non-cooperation were brought to book by their saner brothers, unless

forsooth, they had in the meantime run amok of the government. Though Ghandi is in prison, probably no living man exercises a dominating influence over so many people as does this quiet champion of a cause which he and millions of his compatriots believe will never die. Thus has India become a different India. The people have developed a sense of racial dignity which will not be satisfied until it can find adequate and unhampered expression in acts of self-direction.

### *The New Spirit in the Far East*

No less striking than the awakened national consciousness of the people of India is the rapid rise of a similar spirit in China. In the palmiest days of the monarchy any real interest in national problems was limited to a very small part of the total population. Even a half decade ago there was no wide-spread spirit of patriotism. This traditional apathy, already yielding to influences which had resulted in the establishment of a Republic, was converted into an intense feeling of patriotism when word reached China that the Versailles Conference had decided that Germany's former rights in China should go to Japan. The feelings of the students were the first to burst into a nation-wide expression on May 4, 1919, when parades were simultaneously organized in every important student center in the country. Encouraged by success the movement, which came to be known as the May Fourth Movement, promoted a more or less continuous campaign of publicity and gathered strength. The fire spread far beyond student circles. Those responsible for the administration and instruction of students were the next to feel a keen sense of duty. Later the chambers of commerce in the large cities accepted the challenge. Finally, in the autumn of 1921, the provincial educational associations and local chambers of commerce jointly chose two men to represent the people of China at Washington during the discussions of the famous Conference on Limitation of Armaments. This was the occasion for a more nearly nation-wide expression of popular opinion than had previously been known. The forces which gave birth to so intense a popular feeling on certain national issues are cumulatively at work to compel the rapid growth of national consciousness. Stimulated by the discovery of a new power which they can wield, the promoters of public opinion are diligent in their efforts to make it increasingly effective. The temper of the times is democratic. The people's voice must be heard, not alone in politics, but likewise in industrial development, in social reconstruction, in educational policy and none the less in religion.

What is thus being enacted on a spectacular scale in India and China is also taking place in the hidden fight between imperialistic autocracy and the common man in Japan, in the struggle between Filipino and American policies, between minority rulers and majority subjects in Africa and in the rebuilding of civilization in war-swept Europe. Scarcely a people among whom missionaries are at work has not responded in some degree to the call of the hour for a clear realization of national or racial mission.

### *The New Spirit and the Missionary Enterprise*

The missionary enterprise has a positive responsibility towards this new spirit. Whether the spirit will degenerate into a narrow, greedy patriotism,



or rise to the heights of fraternal devotion to the best interests of all mankind, is a question of great concern to the missionary. In so far as racial and national consciousness is a protest against selfish ambition or unjust tyranny, the missionary must seek to exert his influence in favor of making this protest conform to the principles of brotherhood and individual worth for which his Master stood. To be a patriot himself in a manner consistent with the growth of a patriotism of equal quality among the people to whose highest development he has given his service is one of the missionary's peculiar privileges. The challenge he must meet is that of discovering a patriotism which shall harmonize with the fullest possible application of the principles of Jesus to international relations. The missionary is more than an interpreter of goodwill among different races and nations; he has the opportunity in a very special sense of becoming a creator of such good will.

### *The New Spirit and the New Missionary*

The new spirit of nationalism and race-consciousness also demands in the missionary of today that he be more than his predecessor found it necessary or possible to be, a worker behind the scenes. His place is becoming less that of a legislator and an administrator in ecclesiastical matters. Such governing functions as these are coming gradually, but surely and properly, into the hands of native leaders, especially in countries which are culturally and religiously advanced. The missionary must give himself more fully than before to a sympathetic study of the people with whom he lives, in order the more effectively to interpret to them the essence of Christianity, to the deeper understanding of which he must likewise devote a still larger measure than ever of persevering thought and prayer. The positions which he can hold in the future will more and more be those involving advice and education. His highest achievements will be in the realm of discovering and training indigenous leadership. The missionary who sees this vision most clearly and shapes his course to it most consistently will avoid much of the strain and pain which will be the inevitable lot of the one who sees too late.

### *The New Spirit and the New Appeal*

A new type of missionary appeal is also demanded. The day was when some of the advocates of missions spoke in mathematical terms. So many missionaries would be required for every million inhabitants of mission lands to complete the work of the world's evangelization. An appeal of this sort was superficial, at best, and fortunately has been largely discarded. Its use now would be out of harmony with the best in the national consciousness of which we have been thinking. North America and Europe no longer have the monopoly in evangelizing Asia and Africa. The primary responsibility for the task will ultimately belong to the churches that are planted in these other continents. The duty of the churches of the West is to co-operate with these newer churches and to make sure that such seed as is planted is the best and that the growing seed is so nourished as to ensure its producing even better seed, able in turn to reproduce itself on a progressively increasing scale. It is so little a question of arithmetic that quantity becomes a very subordinate factor. The churches of the West can now

wisely maintain and successfully use only such missionaries as are acceptable to the churches of the countries where they are to serve. This will necessarily affect their number and define their qualifications and types of service.

### *Interdenominational Cooperation*

Denominational consciousness has been a prominent element in the missionary appeal. It is not unscriptural that Christians should seek to excel in good works. But it is surely not in keeping with the spirit of our Lord that Christians of different names should compete against one another in carrying the Christian message to those who have not heard it. Happily the tendency, both on the field and among the home churches, is toward an even larger measure of correlation of activities. But there still remains much to be desired in the realization of the best ideals of interdenominational cooperation. If, however, the churches of the West do not move more rapidly in this direction than they now are moving, they may sooner or later be confronted with the alternative of withdrawing, for the forces of national consciousness are likely sooner or later to assert themselves and to insist on a fuller measure of cooperation in the building up of strong indigenous churches. Far better that foreign controlled churches should prepare to retire by throwing their energies into the development of churches of the soil that will survive. What matters it whether the surviving churches shall be called Methodist, or Presbyterian, or Baptist, or Episcopalian, if only they be truly Christian?

### *The New Spirit and the Question of Support*

The desires of the donors of mission funds have often been a determining factor in mission policy. That a contributor should wish to ensure that his gift shall be spent in harmony with his own deepest convictions is both natural and fair. But those who administer mission funds have likewise a responsibility to protect the churches of the mission field from an exotic or parasitic status. These infant churches must be allowed the chance to become indigenous. Only through trusting them and giving them freedom for self-expression can this be accomplished. They must be free to choose for themselves, if they are to grow into independent maturity. Like the children of wealthy parents they are in danger of being deprived of a normal stimulus to do for themselves all that they are capable of doing. The wise administrator will doubtless entrust the indigenous church from a very early date with responsibility for deciding how funds available shall be used, but at the same time will exercise judgment as to whether all the funds from abroad for which the indigenous church makes request shall be supplied. The wise giver will adopt the same policy, and will give full weight to the advice of those who are most closely in touch with actual conditions on the field, be they direct or indirect representatives of the native church. The degree to which the unaided judgment of the indigenous church should be made determinative in such matters must of course vary with circumstances. But the growing sense of national and racial consciousness among the peoples of mission lands would seem to point to the wisdom of accelerating rather than retarding the processes whereby the voice of the indigenous



church shall be made more audible to western ears. In any event it has become increasingly clear that the interests of the self-directing and self-propagating church of the mission field must in the last analysis determine not only how much money shall be transmitted to it from abroad, but also for what objects and under what conditions this money shall be expended.

Some friends of missions, who especially appreciate the spiritual value of missionary giving to those who give, will doubtless be disturbed by the fear that such limitations on the use of men and money abroad as are implied in this discussion will work to the impoverishment of the churches in the West. But it should be noted that the new conditions give a rare opportunity to draw out the highest type of spirituality in seeking the best interests of the churches abroad and in doing so through cooperative efforts. Well measured giving also implies the giving of thought and prayer. Not until the giver is challenged, as is the missionary himself, by the question, What is the true purpose of missions? will his largest spiritual capacities be developed and the most far-reaching results of his life be realized.

### *The New Spirit and the Christian Student*

I am persuaded that all the changes of attitude and method on the part of the missionary of the new generation demanded by the rising tide of race and national consciousness will find a ready response in the minds and purposes of the earnest Christian young men and women of our colleges today. That the missionary shall be in sympathy with the best in the life and culture of the people to whom he goes will harmonize with the tolerance and socially-minded aspirations of the students of our age.

That the missionary shall go to his task willing to decrease while his associates, native to his adopted country, increase in the carrying of direct responsibility, will challenge the best and most unselfish souls to multiply their lives through others.

That there is to be a real opportunity to guide plastic peoples in thinking out new solutions for the problems of a wider social application of the principles of human brotherhood will appeal to men and women of large caliber and fine Christian devotion.

That the emphasis shall be on qualifications rather than on numbers will appeal to those who have been trained to think in terms of efficiency.

That missionary funds, which will doubtless be required in ever-increasing amounts, shall be given with a view not so much to immediate as to ultimate results, and be spent in a manner to stimulate rather than to hinder self-support on the part of the indigenous church is in keeping with the spirit of modern giving.

That thought shall be centered on the best means of building up strong indigenous Christian churches abroad, with such organization and practices as will best suit the conditions which severally obtain in the different fields, rather than on the propagation of denominational creeds and orders, will receive a cordial response from the ever-growing number of young minds that are becoming increasingly impatient with divisive forces in western Christianity and are looking for a federation in action which will make possible the

undertaking of tasks commensurate with the dignity and potential mission of the whole church.

That the controlling motive in every phase of the missionary enterprise shall be, not the glorification of the West, not the extension of the realm or the multiplication of the achievements of any particular North American church or group of churches, not the spiritual good or complacency of the giver, nor even the statistical fruitfulness of the mission, but first, last and always the highest and fullest welfare of the people to whom the enterprise is directed, will not fail to satisfy the deepest thoughts of those alert spirits of our day who have learned, in conformity with the finding of modern psychology and in harmony with the principles and practice of Jesus Christ, to respect the personalities of other men by planting in their hearts the seed of the gospel, and by seeking to foster the growth of this seed into a spontaneous and vigorous life which will find personal and corporate expressions natural to itself and unhampered by any climatic conditions obtaining in the environment from which the seed was transported.



# The Development of the Christian Churches in Foreign Lands

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"It has long been generally accepted that the establishment of an indigenous church is a primary aim of foreign missions, and that this aim implies the development of responsibility and leadership in the Church in the mission field. 'The apostles founded everywhere not missions but churches, and made them the center of all activities.' 'All things are yours.' Paul or Apollos or Cephas! 'Missionaries belong to you; you do not belong to missionaries,' was the cry of that master-builder. What then was the place of the missionary? 'Ourselves, your servants for Jesus' sake.' The missionary is the servant, not the master of the Church; not lords over God's heritage, but examples; not masters over the faith of the disciples, but helpers."—*Church Missionary Society Deputation's Report.*

## *The Indigenous Church*

The Church has been organized in every mission field,—that is the significant fact that must be recognized and fully appreciated at the outset. The organization will vary because of differing circumstances and also because of the different age of the church in each country. Nevertheless, either in rudimentary form or in fully developed life and activity, the Church will be found today in every land where the Gospel has been preached.

As a matter of fact, it is inexact to speak of the "church in the mission field." The whole world is the mission field and there is no church that is not a Church in the Mission field. The only difference is that some are younger and others are older churches. The period in which the younger churches must remain in tutelage to older churches is essentially temporary, and it is almost ended in some of the countries of Asia and elsewhere.

Wherever the pioneer period of evangelization is past, we are not to think any longer only of converts gathered in widely scattered little groups of more or less unimportant people, without leaders of their own. On the contrary, in all the older mission fields the Christian Church in many areas is a full-grown organization, with strong native leaders, with a very real *esprit-de-corps* and with an increasing consciousness of unity and power. These churches are also increasingly conscious of their own responsibility and of their mission, and that they are being led of the Holy Spirit in discharging that responsibility. They are to be thought of, not as a by-product of missionary work, but as themselves by far the most efficient element in the Christian propaganda. In each country they are a definite community whose social life and ideals, as well as their personal faith and character, are already a powerful factor in the reshaping of the national life. These churches are a real vindication of the spiritual power of the Christian religion which they profess. The questions that confront the missionary in

his relation to the church are those of development and adjustment, not of foundation principles. The missionary may still have the privilege and joy of teaching to new hearers the elementary truths of Christianity, but within the Church he will also have the responsibility of helping it to attain to higher levels of knowledge and of Christian practice.

### *Numerical Strength*

Some concrete facts may be given to illustrate these generalizations. (1) *Numbers.* The Churches are rapidly growing in numbers. In Japan at the end of 1921 there were 139,000 communicant Christians. In the decade from 1899 to 1909 the net increase in Christians was 23,567; from 1909 to 1919 it was 34,076. In 1910 they raised \$150,000; in 1915, \$290,000; and in 1920, \$750,000. The value of church property, not including schools, increased from \$692,000 in 1910 to \$1,981,000 in 1915, and to \$3,518,000 in 1920.—*Creative Forces in Japan*, by G. M. Fisher.

In Korea there are now three times as many Christians as there were in the whole world one hundred years after Christ, and all these have been gathered in during the present generation. The Church in China has grown to such an extent that the National Christian Conference in 1922 made "The Chinese Church" its central theme. At the national conference in 1907 there were no Chinese present, in 1922 Chinese delegates composed the majority of the Conference of which Rev. C. Y. Cheng, D. D., was Chairman. The statistics for China are as follows: Communicant members of the church in 1906 numbered 178,251; in 1913, 235,303; in 1920, 366,524. The average increase per year has been at the rate of 6%, and in some of these years it has been 10% and 13%. Meanwhile the annual rate of increase of the Protestant churches in the United States has been stated to be 1%. No recent figures have been published showing the progress which these Chinese Churches are making toward self-support, but it is well known that in many areas as, for example, in the Amoy and Swatow regions, the native Christians are paying from 50% to 80% of the total cost of the evangelistic work of the church.

In India, in 1922, the communicants in the Christian Church, not including the Roman Catholic numbered 757,717; and if we count non-communicant Christian adherents and baptized children, the Indian Christian community numbered 1,583,274. Their contributions for Church purposes amounted to Rs. 1,385,490 (\$461,830).

It is impossible at the time of this writing to give complete statistics of the Church in all parts of the world. No totals for all Africa are available. But when we refer to Africa, we think at once of Uganda. It seems as though it were only the day before yesterday when the appeal of Stanley for that country thrilled the world and resulted in the response of the Church Missionary Society sending the first missionaries there in 1876. After opposition even unto the shedding of blood, over the graves of its martyrs, the Church has won its way, and today in the heart of Africa there is what may almost be termed, relatively speaking, a small Christian nation. Or, again, it is startling to realize that the largest communion services



in the world are held at Elat on the West Coast, where in the church established by the American Presbyterian Mission 18,000 communicants unite in such a service.

When the South Seas are mentioned, we are reminded of the romantic stories of the pioneer missionaries. Today the churches started by the London Missionary Society are so strong that they send out not only their own missionaries to other islands, but they pay in full the salaries of the English missionaries not only while on the field, but during their furloughs in England as well.

Is there need to say more of growth and self-support?

### *Home Missions in Asia*

For further proof of the evangelistic character of these churches we might speak of the home missionary societies. Many of these societies or boards are local in extent, for which presbyteries, diocesan synods, or district conferences are responsible. In many cases, a local church provides the entire maintenance of an out-station or mission. In India and China there are two noteworthy examples of this missionary purpose of the churches.

The "National Missionary Society" in India was organized in 1905. It depends for its support entirely on Indian Christians, and in 1922 its gross receipts were Rs 66,264 (\$22,088). It has two full-time traveling secretaries, and maintains missions in eight different parts of India, having in 1922 taken over full responsibility for one of the districts in which an English mission has been working. The society is interdenominational, receiving its support from Indian Christians of all denominations, while its work in the different areas is conducted in accordance with differing polities.

In China, the "Home Missionary Society" was organized in 1918. In organization and aim it closely resembles the similar society in India. In 1922 its income was about Mex. \$20,000 (U.S. \$10,000). Its main field is in the province of Yunnan, where it maintains three mission stations. The older "Manchurian Missionary Society," begun in 1906, has now united with it, and the "Shansi Mission" of the Anglican Church is in friendly relations with it. In Japan the denominational boards are carrying forward missionary work in Formosa, Korea and other places, as well as in various parts of Japan proper.

### *Influence of these Churches*

How much do these Churches weigh? Is the quality of their Christian life and service such as to influence social and national customs and policies? The answer is that their influence can not be measured by statistics. These churches are comparatively young and they are exceedingly small in comparison with the huge non-Christian population by which they are surrounded. But their influence is great—out of all proportion to their numbers. Only a few of the lines along which they are exerting powerful influence today can be suggested here. The attitude of their non-Christian neighbors has changed greatly. Sometimes this can hardly be seen but it is definitely felt. Instead of the former hatred, opposition,

and persecution, these churches are winning the friendship and confidence of the people. The early missionaries in China, for example, faced by the disdain and the unbroken, haughty superiority assumed by the Chinese people, ventured to predict, with extreme boldness of faith, that at the end of a century there might be a thousand Christians. The end of the century has come and as an evidence of the change in the attitude of China's people there are more than 1000 ordained ministers serving the Churches in that country. Funds for famine relief and other benevolent purposes are commonly entrusted to Christians for distribution by committees composed almost entirely or wholly of non-Christians. A new climate has been created as far as the religious atmosphere is concerned.

Modern education, now being rapidly adopted by the people of Asia and Africa, was begun by the Christian Church. The campaigns for literacy in these countries are led by Christians. Such competent observers as Sir John Jordan, former British Minister in Peking, testify to the effective leadership of the Church in China in the anti-opium campaign. So in other reform movements, such as that against gambling, against footbinding, against sexual immorality, and others, it is the Christian Church, often in cooperation with other forces, that has furnished the dynamic power which has achieved real results. The awakening of a public conscience depends largely on the churches. The uplift of womanhood in these countries and the hope of the depressed classes owe almost everything to the initiative, example, and work of indigenous Churches. Even in national politics the Christians are becoming increasingly powerful. A group of young Christian statesmen in China are dominating not only its relations with foreign powers, but are acquiring rapidly growing power in home government affairs. The astonishing call to prayer issued by the former president, Yuan Shih-kai, is interpreted by many of those best capable of judging, to have been a politic proposal, calculated to win the support of the Christians, and therefore to have been a striking testimony to their influence in national affairs. In defending the rights of religious liberty Christians have always been prominent. Referring to China again, it was they—Protestants and Roman Catholics—who with the cooperation of Buddhists and Moslems successfully opposed the effort in 1916, to make Confucianism the state religion by constitutional enactment.

### *The Development of an Indigenous Christianity*

The growth in numbers and power are such that we should not be surprised to find that these churches are growing also in self-consciousness. This is expressed sometimes in dissatisfaction with present circumstances and conditions, and a criticism of foreign missionaries. But even that is an evidence of growth and a sign of vigorous life. It is shown not only in greater efforts to attain financial self support, but also in the desire increasingly expressed for independence of thought, and the purpose to govern themselves and develop in such ways as will permit them to retain what is true and good and beautiful in native customs and culture.

Commission II on the Future of the Church recommended the following

steps toward the practical application of the foregoing in its report to the National Christian Conference, held in Shanghai, China, in May, 1922.

1. That the ultimate aim and the controlling purpose in the administration and organization of churches and missions should be the development of such an indigenous church that the missions can gradually be subordinated and eventually disappear, securing to the Church the full responsibility for the direction of all its activities, including the use of funds and missionary staff supported by Mission Boards.

2. That all questions affecting in common the Mission or Missions and the Church be discussed by Chinese and foreigners meeting together.

3. That it is desirable in certain fields for foreign missionaries to be related to and serve under the direction of constituted ecclesiastical authorities and that they should have the same status as corresponding indigenous workers have.

4. That in general it is desirable that decisions as to appointment, number, qualification, location and work of missionaries be made by bodies on which are representatives of the Church or which are themselves the properly constituted courts of the Church.

5. That the practice now in vogue in many missions and churches of transferring administrative responsibility for evangelistic and primary school work from the missions to committees or organizations representing the churches composed exclusively or very largely of Chinese should be encouraged and gradually extended as local leadership is developed and conditions permit, until it becomes the practice in every mission and church in China.

6. That representatives of the churches should be associated in the management of educational, medical and other types of Christian institutional work.

### *Church Union*

More has been achieved in Asia and Latin America in reuniting the churches than in North America or Europe. These Christians, surrounded by vast non-Christian populations, feel their essential unity much more than we do, and because the existing divisions are almost wholly a product of western Christendom, they have an earnest desire to remove these divisions and to organize one church that will include all Christians.

The first step has been to unite *churches belonging to the same denominational family*. It is on these lines that the churches in Japan are now organized. All the churches that have resulted in the first place from the missionary work of the Presbyterian and Reformed Churches are united in the "Church of Christ in Japan." The Methodist Church in Japan is a union of the churches established by the Methodists of the United States, North and South, and of Canada as well. So too, the Anglican Church includes those who trace their beginnings to the missionary work of that Church in England, the United States and Canada. The Baptist Church combines the churches that were begun by the Northern and Southern Churches in America. It is impossible in this brief statement to give even a mere list of such unions. The same policy has been adopted in Korea and China and to some extent in India. In China a noteworthy



addition to the list would be the union of Lutheran Churches, including Scandinavian mission churches as well as those planted by American missions. In Latin America, notably in Brazil and Mexico, similar developments have taken place.

The next step has been to unite *churches of closely allied systems of government*. One outstanding example is that of the "South India United Church," which is composed of what were Presbyterian and Congregational churches, founded by the United Free Church of Scotland, the Reformed Church in America, the London Missionary Society, and the American Board of Commissioners for Foreign Missions. This step is also taking place in China, where negotiations are in progress for a nation-wide union of all Presbyterian and Congregational churches, which eventually may include some of the Baptist churches also. In South Fukien, the church work of the American Reformed Church and the English Presbyterian Church has from the beginning been a unity, and within recent years the Congregational Union resulting from the work of the London Missionary Society has united with it, so that with the exception of a few Seventh Day Adventist Churches, there is now only one Protestant Church in all that region of China. So too in the southern part of Kwantung, centering in Canton, there has been formed a union of all the churches that have resulted from the missionary work of Presbyterian, Congregational and United Brethren Missions from the United States, Canada, England, and New Zealand.

The third step is more difficult. This will be the union of *churches that differ not only in forms of government but also in their doctrines relating to the sacraments and the Christian ministry*. In this again, the churches in South India are the pioneers. Since 1920, a Joint Committee representing the Anglican Church and the South India United Church have continued their negotiations for a larger union which would have a "constitutional episcopate," with a ministry that would have an equality of status in all sections entering the Union. It is significant that relations with the Churches in the West form a serious difficulty in consummating these plans. Also in Kenya Colony in East Africa the Kikuyu Alliance of Missionary Societies, which includes the missionaries of the Church of Scotland (Presbyterian), the Church Missionary Society (Anglican), the Africa Inland Mission (undenominational), and others, is earnestly pressing forward in the endeavor to establish only one united church in that territory.

In addition to these movements resulting in the organization of churches, the churches and missions in Japan, China and India have succeeded in organizing effective federations or *National Christian Councils*, composed of representatives of all the churches and missions in each of these countries, exclusive of the Roman and Greek Catholic churches. In these councils, the Christian forces are realizing their essential unity and are consulting together regarding the common task before them of Christianizing the whole life of their people.

The long list of union institutions, schools, colleges, universities, and hospitals is also impressive evidence of the spirit of cooperation and unity

that prevails so strongly in these mission fields. The report of the 1922 Conference in Shanghai (*page* 616) gives a list of seventy union educational institutions, besides a number of various other associations in which missions are united in the interests of more efficient work. There are at least six large union theological seminaries in China alone in which different denominations are officially cooperating, without counting a number of other seminaries and Bible schools in which several missions of the same church unite. Few if any such Union Theological Seminaries, union in fact as well as in name, exist in America or Europe. This suggests something of the strength of this desire for union that exists on the mission field.

### *Problems and Questions*

Out of the success of missions in establishing and developing Churches in other lands there arise some of the most urgent questions and problems of missionary work today.

In general terms, the all-inclusive problem is how to carry forward our missionary work in such ways that the Church in all lands may develop with increasing strength and rapidity as an indigenous organism. We may assume that a foreign organization cannot be the most effective handmaid of Christianity in any country. The Christian Church as an importation from without, as something imposed upon another people, as a block of customs and observances quite out of harmony with the historic tradition of the country is an organization that must be changed or discarded. Referring to it, Dr. Cheng, the chairman of the National Christian Conference in Shanghai in 1922, said: "The foreign taste of Christianity is too strong for the Chinese people to like it." It is an accepted principle of missionary work that the churches should be developed among the different peoples according to their genius and culture rather than presented ready-made by the western world. The practical application of this principle raises questions that are not easily answered. These involve standards of morality, forms of worship, methods of government, and the relations of the missionary and the organized mission to the Church and its work. How may these Churches be free to determine their own plans and to build in such a way as to express their own life and yet receive the aid which the older, stronger western churches owe them, and still maintain real relation with a world-wide Church, being themselves also "built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone."

### *Customs and Observances*

1. Since these oriental Christians have begun to think for themselves, some of the first questions they ask are those that refer to the customs and observances of the church. There is no reason for accepting traditions and customs simply because they happen to have come from the West, or of rejecting them because of their oriental connection. The problem is to discover those which are consistent with the Christian faith and will best express its life. All that is objectionable and contrary to the teaching of Christ is to be rejected. With that as an accepted principle, the Chinese Church, for example, is reopening the question of whether the

observances in connection with ancestor worship can be so purified and adapted as to become a truly Christian form of commemoration of their departed parents. Again, while rejecting idolatry and superstition, Christians are asking both in China and in India how they may observe in a Christian way some of the popular feast days. Marriage customs and ceremonies are another subject of great interest to them. Should ancient customs be changed so that the parties most concerned, the bride and bridegroom, may choose each other instead of the parents arranging this for them? What forms of Christian ceremony will best express in a native way true ideas of marriage? In India the problem of caste is a persistent one. In the services of religious worship, how may native customs and ideas be observed and adapted to express Christian truths? In India, for example, a noteworthy development in recent years has been the adoption of certain forms of musical recitation in place of sermons or addresses on certain occasions and especially in connection with evangelistic meetings attended largely by non-Christians.

### *The Church and Politics*

2. With the increased spirit of nationalism and the resultant political agitation and unrest of recent years, the place and responsible duty of the Church has become a question of immediate and great importance. What is the duty of a Christian patriot? What should be the relation of the Church to questions of national politics? The foreign missionary because he is an alien may be compelled to be a neutral in such discussions. But the Indian Christian is directly concerned with the question of India's political status. And the Chinese Church may possibly do much to establish order and to realize the hopes of the republic. The Japanese Christian may influence the character of Japan's rule over Korea and Formosa. The African is face to face with great questions of race relations. Should the churches in these countries as churches become involved in these political and racial movements? Or will they accomplish their largest service by devoting all their efforts to the development in men and women of a spirit of self-sacrifice and service, assisting them where possible in acquiring the training or education that will be useful, especially doing all within their power to strengthen their personal characters?

### *Religions*

3. There is no suggestion that the standards of Christian teachings should be lowered, or the supreme claims of Jesus Christ modified, but what is the true position of Christianity with reference to Hinduism, Buddhism, Confucianism, Shintoism, or other religions? Are there ideas and doctrines in these religions that are true and good and beautiful which are consistent with and ought to be incorporated in the body of Christian teaching?

What should be the relation of churches that trace their origin to the Reformation in Europe to the Roman and Greek Catholic churches?

Within the western denominations, doctrinal differences have emerged, resulting in serious controversy. Are these of any important interest to the Churches in these other countries? Should they discuss these same



questions, or be left free to develop their own doctrinal statements? Should they be instructed in modern textual criticism of the Bible? What training should be given to their ministers, evangelists and bible women?

### *Further Problems of Church Union*

4. As outlined in preceding pages considerable progress has been made in uniting the churches, avoiding the weakening sectarianism of the churches in the West. But much more remains to be done, and the problem is a most insistent one, calling for the highest degree of charity and Christian statesmanship. The words of the Commission on "The Church in the Mission Field" at the world Conference in Edinburgh may well be quoted: "While we lament our divisions, let us not be so untrue to Church History as to represent them as perverse and wanton breaches of Christian unity. They have arisen in some cases rather from the external relations of the church than from any internal division. Where they are really internal and touch matters of doctrine, they have been created not by two hostile camps, one right and the other wrong, but by two bodies of men, each holding loyally to a truth, perhaps overemphasized, or taken out of its due place and proportion in the analogy of the faith. The remedy will not be found in condemning either party, not by ignoring both, but by the Western Church, now old in experience and ripe in wisdom, clearing her own mind as to what pure gold is left now that the fires of old controversies have cooled, and saying frankly to the younger communions in the mission field that it is only the gold, tried and purified, that we recommend to their acceptance. Then the young church will be free to act, and will be ready to realize her own truly Christian instinct in a wider unity in the mission field, without losing what is of permanent value in the rich historical experience of the Church. If we prove tardy, we may find ourselves ere long compelled to follow in the footsteps of the younger church, which, free from our prepossessions, may see with a clearer vision, and act with a bolder purpose, than we are yet able to do."

### *The Ministry*

The securing, training, and maintenance of adequate and efficient leadership is probably the most serious problem facing the Churches in the mission field. Of central importance among the various classes of workers that are needed are the ministers—well-educated men, who can guide others in the midst of the present conflicting intellectual movements, and men preeminent in spiritual matters, interpreters of the inner meaning of Christianity, men full of grace and of the Holy Spirit. So far as this concerns the foreign missionaries, this means that they will work and sincerely pray for such men as will be qualified to take direction of the Church's work and with whom they will cooperate gladly, at least on terms of equality and probably as subordinates. Nothing less than this can satisfy the missionary aim of developing an indigenous church. Only as it obtains a strong native ministry will it lose its foreign characteristics. The peoples of each country must be dominant in the Church of their country, and the missionary must aim to train not merely good followers, but to find and

help to develop those finer spirits whom before long he himself will be glad to follow. There have been great missionaries in the past, great pioneers, who endured hardship, and who have labored gloriously in mastering languages, in evangelistic service and in founding the Church. Many of these qualities will be needed in the missionaries of today and tomorrow, but there is coming a new call of great urgency for missionaries who can help in the development of men greater than themselves.

Further it should be pointed out that such a ministry must be supported by the Church itself. It may be possible for missionary societies to continue payment without exercising control, possibly by making financial grants-in-aid to Church Councils, instead of paying the salaries of individuals, but the tendency even of such a system will be to dampen the self-respect and to retard the advance of the Church and its ministers. This suggests the importance of avoiding to overload the Church with foreign buildings and equipment that may make its financial burdens too heavy. It also stresses the urgency of renewed attention to the problem of the self-support of the Church.

### *Relation of Mission and Church*

6. By mission is meant the organized group of missionaries from abroad, whether it be called a council, conference, district committee, or other name. The Church is the community of baptized Christians, organized in churches, presbyteries, diocesan councils, conferences, or in other ways. In the early stages of missionary work the mission has been the predominant partner in the cooperation of these two organizations. Through its growth in numbers and also as a result of the growing national spirit among the peoples of these lands, the churches have become increasingly conscious of their own responsibilities and desirous of governing themselves, and determining their own lines of development. Subordination to direction by foreigners is deeply resented.

It can also be truly said that the missions are generally willing and often eager to make the necessary adjustments in the administration of their work so as to transfer authority to the churches. The problem consists in doing this in the wisest way, and at the right time. The real issue is sometimes only one of organization, but always one of the true relation between native and foreign Christian workers. What is at stake is nothing less than the best way of presenting Christ to the peoples of these lands. The machinery of the mission and the organization of the Church are but means to this great end. Moreover, the mission is essentially transitory, existing for the purpose of aiding in the formation of the Church, and losing itself in the Church's life.

Here again it is impossible in this brief statement to show what has been achieved in recent years in adjusting these relationships. The student must be referred to the rapidly growing literature on this subject. The solution of the problem is being sought in many different ways. The missions of the American Boards in Japan and North China and the Arcot Mission in India of the Reformed Church in America have practically transferred the entire control of all their work, educational and medical, as well as

evangelistic to the Church in which the missionary has only the place and power of an individual. The missions of the Scotch and American Presbyterian Churches in practically all their fields are transferring "a gradually increasing amount" of authority to the presbyteries. So also the Church Missionary Society is transferring the control of its work in India from the Society and its representatives to the diocesan organization. A number of missions, Presbyterian, Baptist, Episcopal, Congregational, in Japan, China, India, South America and Africa, besides transferring most of the evangelistic work entirely to the control of the Church, are creating joint committees intermediate between the Church and Mission, to which much of the remaining work in educational and other institutions is being given for administration. The Board of the Methodist Church in Canada began in 1923 to make a lump sum grant for all the evangelistic work carried on in its West China field directly to the China Conference, so that the Chinese Church will have control not only of its workers but also of the administration of these funds. In the Methodist Episcopal Church, the missionaries from the first are on a parity with the native clergy in the Church Conference, which, with the Bishop, controls all the work of the Church and Mission, only the funds from America and the maintenance of the missionaries being retained in the control of a "finance committee." This committee may be appointed either by the Conference or by the missionaries, the number of nationals on the Committee also varying in different fields.

A special question arises in Episcopal Churches from the increasing demand that the Bishop should "not be of the blonde variety." It should therefore be noted that in both the Anglican and Methodist Churches in Japan, Japanese Bishops have been consecrated; in India an Indian Bishop is in full charge of a diocese in the Anglican Church; and in China in the same church there is an assistant Chinese Bishop.

Another question arises in connection with the transfer of the work of women missionaries, such as their schools for girls. In the mission, men and women have either equal rights, or there is a separate organization of the women for the direction of their work. Is it right to ask that their work should now be transferred to the Church unless they shall have an equal voice there in its control?

### *New Missionaries Needed*

7. What effect has the rapidly changing relation of the Church and the Mission upon the number and character of new missionaries that are needed?

It will be a serious mistake to think that having developed the spirit and set up the organization as the nucleus of the Church in Asia, Africa, and other lands, the missionaries from the Western churches should gradually withdraw. To place upon the meagre membership of the Chinese Church, for example, the total responsibility of carrying the Gospel to 400,000,000 of people and of Christianizing the life of the nation while the Western Church looks on to see how they do it, is to lay too heavy a burden on a comparatively small number of Christians and to encourage the shirking of duty by the larger and older churches. The missionaries of



today and of the future must discover how to identify themselves with the Christian people of the lands to which they go in their work, their organization, their spiritual enterprise, so as to share with them in the great conquests that must be achieved. A basis in human relationships must be found for a fellowship in the things of the spirit which can bring to a land like that of China the forces of the fresh faith of the Chinese people themselves with those which have also the mighty impulses of generations of hope, faith and love. For the current activities and organization of the foreign missions on the one hand, and instead of the so-called national church which tends to become provincial, there must be substituted a Divinely controlled partnership between our western faith and energy and the newer elements of strength that are found in national and racial life, without prejudice to either party.

Recognizing more and more the independence of the native churches, the foreign missionaries who will be most acceptable to them must have other qualifications in addition to those that characterized earlier missionaries when these churches were not yet in existence. It will be assumed that missionary boards in America and Europe will continue to require of their candidates that they shall be men and women of physical strength, with adequate intellectual training, and possessing good Christian characters. Besides all these essential qualifications, the missionaries whom the native churches would like to welcome most must be those whose ambition it will not be to become leaders or directors or superintendents, but who will be eager to become friends, and who will seek to manifest genuine love in true fellowship, whatever their position or status may be or become. Their purpose will be to endeavor to work in fullest loyalty with or under the native pastors and other officials in the Church or its institutions. The most influential leaders will not always be in the foremost of a movement. The most fruitful service will often be inconspicuous. Moreover, these missionaries will always exhibit a spirit of toleration. Without sacrificing fundamental principles, they will welcome and accept whatever is true and good wherever found. They will come not to destroy, but to fulfill; not to transplant a system of their own and to abolish whatever is not included in it, but to cultivate nurture and encourage the church in its apprehension of truth. With all this, they will also have deep convictions of the essential value of the gospel message in maintaining which they will count no suffering or opposition or sacrifice too hard to bear. They will be men and women with a true passion, constrained by the love of Christ, full of the Holy Spirit and of power.

The magnitude of the task involved in the Christianizing of what we still call the non-Christian world demands a much larger number of missionaries for an indefinite time to come, but the rightful recognition of the Churches in these lands also requires that the new missionaries must be men and women of peculiarly high qualifications, who may be expert in many ways, but whose supreme qualification will be that they are ready to lose themselves in the larger service with men and women of other races and find themselves in the Kingdom of Christ,

# Spiritual Opportunities in Specialized Types of Life Service Abroad

PAUL WILBERFORCE HARRISON, M.D.

*Missionary to Arabia.*

The great work of Missions is a spiritual enterprise. Its purpose is to carry Christ to this non-Christian world. At first practically all missionaries were engaged in direct evangelistic work, but times have changed until now we find the Missionary Boards sending out a great variety of Christian workers, all of whom may have an evangelistic purpose, but many of whom expect and are specially trained to express this purpose in more indirect and practical ways. The Student Volunteer Movement *Bulletin* which lists the different calls that come from the Mission Boards each year, contains requests for business managers and secretaries, for printers and agriculturists, for engineers and dentists. One might conclude that missionary activity has changed its character very radically since the days when ordained preachers of the Gospel constituted the great bulk of the missionary force.

## *False and True Interpretations of Variety*

This increased variety of missionary activities has been unfortunately the cause of grave misgivings in certain quarters. Some have feared that the original evangelistic aim of missionary service is being obscured and a program of social service substituted for it. Some fear that the increasing complexity of missionary work reflects a steadily increasing effort to transmit to the non-Christian lands not the teachings, example and power of Christ alone, but also our customs, our political institutions, our manner of thought and methods of education; in a word our whole very unchristian civilization. This fear has been felt very keenly by many of the nationals of relatively non-Christian countries. In certain parts of India between the indigenous Christian church and the growing Nationalist Movement there is a great gulf. Neither one sympathizes with or understands the other. Yet the two movements have very large contributions to make each to the other, and this lack of confidence on both sides is nothing short of a calamity. The whole unfortunate situation is due largely to the feeling that when an Indian becomes a Christian he loses all his patriotism, even his nationality, and is to be classed henceforth as a sort of half-caste European. The beginnings at least of a similar feeling are to be detected in China.

Now such views and such fears are entirely without foundation. The central motives and objectives of Missionary service have not changed, although we may not express them in the same terms as were used ten years ago. The Missionary enterprise is still a spiritual enterprise and its objective a spiritual objective. Even today, the majority of missionaries go out as full time evangelistic workers to carry Christ's message by life and word to the men and women of non-Christian countries.

### *A Common Purpose*

Manifestly it is the first and greatest purpose of all missionaries whether full-time evangelistic workers or not, to carry Christ to the non-Christian world. The man who goes out to be an agricultural missionary in South America does not hope merely to succeed in growing more bushels of millet or corn per acre than grew in that part of South America before. The industrial missionary in India does not hope merely to teach a new and improved method of weaving cloth. They hope to be of real assistance in taking Christ to those countries, and permanently establishing His church there. The evangelistic aim of modern missions is not monopolized by the so-called evangelistic missionary. To no less a degree this is the aim of every one of his colleagues. Any missionary, whatever his specialty, whose efforts do not help materially to bring Christ to men and men to Christ fails, and fails miserably.

We have then at present a missionary force, not all of whom devote their entire time to the preaching of the Gospel. Many other types of missionaries are cooperating with the evangelistic staff, under the impression that their varied activities contribute substantially to the same end. How large a contribution, as a matter of fact, do these specialized workers make to the Christian enterprise? Are the spiritual opportunities of their work such as make it a worth while life investment? Can a doctor for instance really make a larger contribution to his fellow men in Arabia than he could do were he to remain in America? Is a teacher in China really accomplishing more far-reaching spiritual work on the average than one in Nebraska?

### *Assistants to Missionaries*

Missionaries with technical training whose chief contributions are of the more practical sort may be divided into four classes. The first class is composed of those who are on the field as assistants to other missionaries. A number of the larger missions have treasurers, who are at the same time business managers and purchasing agents. These men may not learn the language of the country, at least not as thoroughly as the other missionaries. Their work differs little if at all from similar business activities in America. There are a smaller number of stenographers and private secretaries for individual missionaries whose administrative responsibilities are especially heavy. In China, India, Japan, Egypt, and doubtless other countries, schools for missionaries' children have been established where educational facilities as high as middle or high school grade are provided. Such schools must have teachers who are not required to learn the language but who must have the highest qualifications for their special tasks, and who may come out for a limited term of years, if they feel unable to give their whole life to the work.

The opportunities before such missionaries are very great. A business manager may release two or three first class missionaries for their proper work, and handle the business affairs of the mission far better than the three missionaries could possibly handle it due to lack of technical training.



A good secretary and stenographer will double the outreach and efficiency of some outstanding native or foreign church leader. Each teacher of missionaries' children may make possible the continued service of a dozen missionary families. Furthermore the contribution that such missionaries can make to the cooperative missionary enterprise is limited only by their time and strength for the work. There are articles to write for home magazines, and no one is quite so well qualified to select the things of interest and inspiration for the home constituency as these technical short term assistants. There are prayer bands to develop and cultivate. There is the ministry to the local European community, always a desperately needy field and usually a sadly neglected one. There are the never absent tourists whose entertainment seems a most energy-consuming and unpromising activity but nevertheless one capable of being transformed into a very valuable spiritual asset.

But the above, singly and all together, does not touch on the great outstanding opportunity of this type of missionary work. Such missionaries come into comparatively little direct contact with the exceedingly depressing atmosphere in which all other regular missionaries must labor constantly. No one has quite the opportunity they have of seeing that the spiritual gifts sent out from America do not deteriorate under the strain. They can maintain a healthy and sane social and religious life among the missionaries themselves, taking care spiritually of the new arrivals, as they meet the first shock of new and often discouraging conditions, which are to constitute their only atmosphere for years to come. All these and many other opportunities of the same sort are waiting for any missionary who has eyes to see and the heart to respond. These are ministering missionaries, and to no small extent the tone of the whole missionary body, and the spiritual quality of its service depend upon them.

### *The Educator's Service*

The second class of non-evangelistic missionaries and by far the largest consists of teachers. It is with no idea that education is a function solely of the church that educational missionaries are sent out to non-Christian countries and still less with any desire to fasten an alien culture upon these people among whom we serve. Education is primarily the business of the state. Even though we believe that there is a real need and place for distinctly Christian education in every country, which of course we all do, still we must admit that the permanent program of Christian education however extensive is something for the indigenous church eventually to develop and support.

Missionary education is undertaken with the same motives as lead to every other humanitarian effort connected with the Church of Christ anywhere. At present there is a desperate lack of common knowledge on the part of the people of Arabia, and the Christian Church does its best to meet that need. In its very nature however, the effort must be a temporary one. It is the duty of the Christian Church, just as it is the duty of every individual Christian who makes up that church to meet every sort of human need and relieve every sort of human distress to the utmost

extent of her ability. Throughout the non-Christian world there is a crying need for education. As a result of ignorance the entire community suffers from hunger, from disease, from misgovernment, and from nearly every ill that humanity knows. The effort to meet this need is perhaps the largest humanitarian effort at present carried on by the church.

The demands made upon educational missionaries are severe, and the opportunities for the finest sort of spiritual work unsurpassed. Common honesty demands that we take to our non-Christian friends no mediocre educational service. We want to take them a gift that Christ Himself can approve of, which means that we must take them the very best. No slipshod training and lazy mediocre ambitions will serve the educational missionary. Mission Boards are refusing to consider applicants for foreign educational service who are not college graduates, and who have not had in addition special educational training and experience.

Mission schools do their largest work by serving as examples for similar educational efforts on the part of the people themselves. It is of the utmost importance, therefore, that the example afforded be a good one.

Every sort of education is carried on in the Mission field. There are kindergartens and primary schools, secondary schools, industrial schools, agricultural schools, business schools, normal schools, Bible schools, Theological Seminaries, colleges and universities. The evangelistic worker enjoys no greater opportunity to bring Christ into contact with the hearts of men and women, boys and girls, than his educational colleague. It is not by means of curriculum Bible classes or of official Chapel exercises that the educational missionary accomplishes his greatest work. The value of such courses and such exercises is trifling compared to the personal influence and effort of the missionary. If he is the teacher that he should be there is not one of his scholars but looks up to him as an example and guide, not one to whom he cannot exhibit Christ in all the beauty of his own vision and understanding of Him. The evangelistic worker meets more men by far, but the educational missionary meets his smaller number more intimately, and his work is among the younger people, before age has petrified both their minds and their hearts.

### *Opportunities Through Medical Service*

The third class of non-evangelistic workers who are largely used as technical assistants in the Christian enterprise consists of doctors and nurses. All that has been said in regard to the temporary nature of missionary education is to be said regarding medical missionary work. Every medical missionary is working and praying for the day when such service will no longer be needed, but for the present he ministers to needs as desperate as any that this suffering old world knows. The need varies in different countries. In Japan there is a native medical profession which is on a par with our own. In Arabia not even the beginnings of such a profession are to be found.

In any primitive country the medical missionary's work represents a desperate effort to meet only a minute fraction of the appalling physical need with which he is surrounded. In Arabia perhaps two million people must come for their only possible surgical treatment to a little hospital of thirty-five beds located in Bahrein. In entering new and hostile territory it is usually the medical missionary who begins the work, and only after acquaintance with him has disarmed suspicion and allayed prejudice, is it possible for others to enter and join him. Such a missionary has an enormous amount of medical work to do. His equipment is usually meager, his opportunity to compare his work with that of others confined to furloughs once in six or seven years. First class work under such circumstances depends upon a capacity for hard work which must be almost limitless. Women physicians are an important part of such a staff. In many countries sick women cannot be attended by men no matter how great the need. Nurses too are indispensable, for without them not half the work can be done which is possible when their aid is available.

A hospital staffed with men and women physicians, with at least one missionary nurse in charge of the patients and of the hospital administration, has an opportunity for spiritual work that angels might envy. There is no community so fanatically hostile to Christ and His messengers that it cannot be melted by the Christ-like ministrations of medical missionaries. Practically not an individual can be found even in so fanatical a country as Inland Arabia, who cannot be transformed into a warm personal friend. The example of the doctors and nurses is the most powerful apologetic that Christianity possesses in such backward and hostile places. The doctor tries very hard to reach a certain number of his patients in a definite way for Christ, but if he is the earnest Christian that he should be, his spiritual influence extends far beyond the small number with whom he has talked personally. His skill, kindness and democracy of spirit soon give Christ and His message a new place in men's hearts for hundreds of miles in every direction. Fifteen years ago there was an outstanding medical missionary working in a mission hospital in Busrah, and the skill and Christian spirit shown in that hospital were a reinforcement to hard pressed missionaries all over Arabia.

The doctor does not always work in primitive communities. Often he is located in the heart of advanced communities which are struggling upward toward a real civilization. The missionary hospital then becomes or should become a model which will be followed by many others. The earnest and sincere help of the medical missionary is behind every effort to prevent disease. Particularly is he interested in promoting public health education, in securing better sanitation, in developing medical education, and in assisting to a recognized place in the community every graduate from the indigenous medical schools that eventually come into being.

Not every medical missionary measures up to his spiritual opportunities. The great volume of professional work makes it very hard to spend the time that may be desired in personal work with patients. That is a small misfortune compared with allowing the missionary's own prayer life and earnest devotional spirit to become so atrophied that he loses the power of



reflecting Christ. The medical missionary's greatest function, his greatest spiritual opportunity is to illustrate Christ, to serve as His likeness in communities to whom no other presentation is possible.

It goes without saying that for such a post a man needs the best sort of professional training. He has to carry the burdens of a practice that includes nearly all the specialties at once. He needs to be a man of prayer and of devotional Bible study, for his first and last duty is to reflect Christ in all the strains and emergencies of an exceedingly taxing post. He must have a real democracy of spirit, for he above all missionaries perhaps must lead men and not try to drive them. He must know how to work long and hard and steadily in the face of all manner of difficulties and discouragements. The contribution that such a man can make to the spiritual needs of his companions and friends in China or India or Africa is limited by nothing except the size of his own soul.

### *Opportunities in Industrial Work*

A fourth class of indirect evangelistic missionary work is the industrial and agricultural. This is not as extensive a branch of missionary activity as the others, and probably never will be. In many places however, it meets an extreme need. The industrial or agricultural missionary does a work that is both educational and social as well. Probably no greater curse exists in non-Christian countries than the curse of poverty, and in many countries great improvement in the people's condition is possible under wise guidance. Sam Higginbottom for example is working to increase the economic base of life in India. Better seeds have been introduced, and better ways of cultivating the soil. Better breeds of farm animals have been developed. Dr. Grenfell has revolutionized the conditions of life in Labrador by introducing cooperative marketing and buying, in connection with his medical and evangelistic work. Teaching sericulture, building roads, improving cotton seeds, introducing new methods in industry, teaching trades, acting as public health officials in the community, doing anything and everything to raise the economic, social and physical welfare of the people are tremendously worth-while occupations, hastening the coming of the Kingdom of God among men and proving very effective means to evangelism.

It is from such technically trained missionaries above every one else that the new Christian learns that labor is no disgrace, but on the contrary more creditable than a life of ease. The possibility of conducting a business so that it ministers to the finest Christian life of its owner, rather than making it a means of defrauding every innocent victim who can be fleeced, is something that the Near East is learning today from Christian business men, both within the missionary ranks and without.

### *Partners in a Common Task*

We will have a better understanding of the opportunities for spiritual good offered by all types of missionary service if we realize that the work itself is not the most significant in a missionary's life after all. An earnest Christian from America comes to be the warm friend of a man in India

or China or Arabia, and by means of that friendship he is able to show Christ to that man, to show Him so adequately by example and word and motive and attitude, that Christ captures his friend just as previously He had captured him. The essential thing is not the type of missionary service engaged in. The evangelist is able to present the outlines of the Christian faith to the largest number. The teacher is able to explain its details most carefully. The doctor, the industrialist or agriculturist are able to illustrate Christ's teachings as can no one else, for it is they who live the sort of life that ordinary men must live, and it is all ranks of men that we want to win for Christ. All types of missionary work are necessary in carrying Christ and His Gospel to the world, and all missionaries have opportunities for spiritual work which are limited by nothing except the depth and genuineness of their own spiritual experiences.

# The Student Volunteer Movement for Foreign Missions

## *A Statement of Its Origin, Purpose, and Function*

A well known Christian leader said recently that the foreign missionary enterprise might be called the most characteristic expression of Christianity, because it implies the universality of Christ in response to universal human need. Ever since the days of Paul there have been individuals who have had such a conception of Christianity, and they have been endowed with sufficient imagination to project themselves into the regions beyond, and to understand, to some extent at least, the needs of those who have no conception of God as He is manifested in Jesus Christ.

## *Corporate Expression*

The Student Volunteer Movement is a corporate expression of consciousness, on the part of Christian students, of the missionary implications of Christianity. In regard to its work and function four points are worthy of emphasis. First, it is limited in its field. It exists for the specific purpose of furthering one aspect of the life of the church, namely, its work in those parts of the world where there is little or no heritage of Christian thought and life, where the followers of Christ are the fewest, or where there are as yet no Christians in the community. Second, those who become Student Volunteers go out under the regular missionary organizations of the church. The movement is in no sense a missionary board; it does not usurp or encroach upon the functions of any other missionary organization, and has received the endorsement of every leading missionary board on the continent. Third, it is primarily a movement of students and largely controlled by students. Fourth, it is not a highly organized body, either nationally or locally, but seeks to be a fellowship rather than an organization.

## *Origin*

In the academic year 1883-4 there was formed at Princeton a group of students who had decided upon their life work, and who adopted as their declaration the words "We are willing and desirous, God permitting, to become foreign missionaries." They met regularly to study conditions in non-Christian countries, and to pray for other students who should volunteer to enter upon missionary service.

When D. L. Moody called together the first student conference at Mt. Hermon, Massachusetts in 1886, Robert P. Wilder and several others went from Princeton hoping that this idea which had been so vital a force in the lives of some of the Princeton men might spread to other colleges and so become a real part of student life and thought. They were joined by others, and daily this group met to pray until a missionary awakening of great significance arose. Before the end of that conference there were a hundred men from Canada and the United States who had signified their



willingness and desire to become foreign missionaries, God permitting. Messrs. Wilder, Mott, Riley, and Taylor were to travel among the colleges the ensuing year in the interests of this new movement. The latter three felt it impossible to do so and Mr. Wilder persuaded John Forman, one of the others in the group at Princeton, to travel with him. Their visits through Canada and the United States resulted in a large number of new members of the movement.

### *Organization*

Late in 1888 the first Executive Committee was appointed, consisting of John R. Mott, representing the Student Y.M.C.A., Miss Nettie Dunn, the Student Y.W.C.A., and Robert P. Wilder, the Inter-Seminary Missionary Alliance of the United States and Intercollegiate Missionary Alliance of Canada. An organization was effected, taking the name of the Student Volunteer Movement for Foreign Missions, which is incorporated under the laws of the State of New York.

### *The Watchword*

In 1891 this young Movement held its first conference, the forerunner of the seven other Quadrennial Conventions which have been held during succeeding college generations. At that time the Movement adopted as its watchword, "The Evangelization of the World in this Generation," though the phrase had been used unofficially from the beginning of the movement by its leaders. This phrase was meant, not as a prophetic utterance, but as a challenge to Christian students to bring an adequate presentation of Christ to all living men within their generation. It implies making Christ available to all men, through education and other processes, in such a way that men will choose to accept and serve Him; it further implies providing opportunities for continued advancement in Christian faith and life.

### *Purpose*

The term "recruiting agency," often applied to the Movement, is likely to give the impression that the sole aim of the organization is to find missionary candidates. Primarily it challenges students to seek to discover the will of God for their lives wherever that may lead them. It endeavors to set forth the enterprise of foreign missions as the inevitable expression of vital Christianity, in which all followers of Christ have a share. It seeks to relate missions to other world movements as a significant force in realizing true world brotherhood. The purpose of the Movement, as stated in the articles of incorporation, reads as follows:

1. To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions.
2. To enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America.
3. To help all such intending missionaries to prepare for their life-work and to enlist their cooperation in developing the missionary life of home churches.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

### ***Membership***

The declaration card of the Movement reads as follows: "It is my purpose, if God permit, to become a foreign missionary." This implies active movement toward a goal. It is interpreted as meaning that the individual who signs the card has committed his life to God for service; that he has thoughtfully considered the world and its problems, with a view to finding the place where he can best serve; and that, as far as he can see, the will of God is that he shall eventually enter missionary service abroad. He has passed the stage of mere willingness—he has taken this as a purpose and his preparation will be directed toward that end. The declaration, however, is in no sense a pledge, which would imply that under no circumstances could one's direction of life be changed; on the contrary, it recognizes and allows for the future guidance of God.

The signed declaration card is an application for membership in the Movement. Conditions of membership are as follows:

1. The applicant must be a member of some Protestant evangelical church.

2. He must be or must have been a student in some college, missionary or Bible training school, or professional or technical school of higher learning.

3. He must have furnished to the headquarters the information asked for on the report form sent to him after his declaration has been received. This report should give evidence that he has a definite missionary purpose.

### ***The Local Group***

The unit of membership in the Student Volunteer Movement is the individual Volunteer, who has signed the declaration card and has been accepted as a member of the Movement. Whenever there are two or more such individuals on a campus they usually come together as a local group or band. Ideally this group has as little organization as is possible and should not be recognized as a campus activity. It is in a sense a vocational group whose aim is to promote among its members fellowship, prayer, and mutual strengthening of purpose. As to methods it is absolutely autonomous. Ideally Volunteers work as individuals in the local Christian organization on the campus and promote missionary education and gifts through such an organization rather than through their activities as a group.

### ***The Union***

Just as a local group is formed by all the members of the Movement in a given institution, so all undergraduate and out of college Volunteers in a given geographical area (usually a state) are eligible to membership in a Union. Each Union is autonomous, drawing up its own constitution and planning its own activities, one of which is usually an annual conference.

In general the purpose of a Union is to help Volunteers revitalize and re-vitalize their purpose; to stimulate among Volunteers intercessory prayer; to promote better understanding of the foreign mission agencies under which Volunteers are to serve; to clarify among Volunteers and non-Volunteers the function and purpose of the Student Volunteer Movement, and to share the purpose of Volunteers with other students, through conferences, discussions, news letters and other means.

### *The Council*

The Student Volunteer Movement Council, held first in the spring of 1920, is made up of two representatives, a man and a woman, elected each year by each Union. The Council elects its own officers and sets up its own program, keeping in mind its function, which is to review the work of the Movement, to discuss its problems and make recommendations to the Executive Committee and Staff, and to nominate student members to the Executive Committee. Council members continue to function throughout the ensuing year in studying the problems of the Movement, in interpreting the Movement within their respective areas, and in making recommendations as to its policies and program of work.

### *Executive Committee*

The Committee consists of thirty members, representing the Student Departments of the Young Men's Christian Association and Young Women's Christian Association, the Canadian Student Christian Movement, the Mission Boards, members at large, and fifteen Student Volunteers who are still students. Each year the Council nominates seven or eight students respectively to serve for two years, these nominations always being ratified by the Executive Committee. The Committee meets at least four times a year, and a standing committee meeting once each month acts ad interim.

### *The Staff*

The General Secretary is the general executive of the Movement. He is responsible to the Executive Committee for the administrative side of the work including all that is done by headquarters and traveling secretaries, who are responsible to him as their director.

It is the chief work of the two Educational Secretaries to carry out the first part of the Movement's purpose by promoting among college students an intelligent understanding (1) of the world's moral and religious needs, (2) of the relation of the Christian faith thereto and (3) of the nature and strength of organized Christianity the world over. Special responsibility rests upon the educational secretaries for encouraging more adequate preparation of Student Volunteers and for interpreting to others more faithfully through these volunteers the present needs and developments of indigenous Christianity abroad. In promoting missionary education of a general kind the educational secretaries cooperate with other student movements. Recently a Committee on Christian World Education was formed by the Student Christian Associations for the purpose of studying the whole question of missionary education and of securing a united approach to



college students in matters of preparation, promotion and use of educational material. The Educational Secretaries are also editors of the Student Volunteer Movement BULLETIN which is published monthly during the college year.

The two Candidate Secretaries relate the new Volunteers to the Candidate Secretaries of their mission boards. They continue to correspond with Volunteers on personal matters and problems in the successive steps in their preparation, and are often instrumental in helping them, and other students as well, to find opportunities for fullest service either through their regular board affiliations or through some other mission agency. They also keep in touch with Volunteers prevented from going abroad whom they can sometimes help to find openings in this country. One important part of their work is to compile and send out each year the calls of all the Foreign Mission and Home Mission Boards in North America.

There is an Executive Secretary who is in constant touch with the Volunteer groups in the colleges and with the officers of the various state and district unions and who has immediate direction of the work of the traveling secretaries. The Business Secretary's chief responsibility is in connection with office administration and the finances of the Movement, in receiving subscriptions, meeting bills and raising additional funds.

The Traveling Secretaries are members of the Movement on their way to missionary service abroad. The majority are students recently out of college, though the Staff usually includes one or more missionaries on furlough. They are asked to serve for one year so that the personnel is constantly changing. These secretaries may be said to be one of the most characteristic expressions of the Movement. They have been called "The Movement in action." They travel among the colleges making vivid to their own college generation the missionary enterprise and its implications, through addresses, group meetings and personal conferences. In all their contacts they seek to carry out the four-fold purpose of the Movement as outlined above.

### *Quadrennial Conventions*

With the exception of the period from 1914 to 1920, these conventions have been held once in every college generation since 1891. They have brought together students from all parts of the United States and Canada to consider the problems and the progress of Christ's way of life, especially in countries without a background of historical Christianity. These gatherings have not only stimulated many to consider missionary service as their own calling, but have also developed new spiritual insight and a Christian world consciousness in hundreds whose work has continued to be in this country.

### *Finances*

The Movement has no endowment and is supported entirely by voluntary contributions, which in this case means a large number of small subscriptions. It must look for support to those who appreciate the significance of missions and the unique contribution which the Movement is making to the whole enterprise. During the past three years students have contributed about one-third of the budget.

### *Present Relationships*

The relationships of the Student Volunteer Movement have been indicated above, but they may be summarized here. The Movement is a member of the Foreign Missions Conference of North America, of the Federation of Woman's Boards of Foreign Missions, and of the Federal Council of the Churches; it exists as a service organization for the Foreign Mission Boards, endeavoring first to discover missionary candidates and second, to show all other students their opportunities to share in this task of the Christian church.

The Movement serves especially the work of the Student Christian Associations in their missionary and world fellowship departments, where Volunteers are generally at work as individual members of the Association. It in no sense duplicates the Student Christian Association movements, which are general in character and which include many Student Volunteers as active members.

### *Results*

Secretaries of the mission boards testify that the Movement has been helpful in making possible the raising of the standards of qualifications of intending missionaries. During the past twenty years in particular it has emphasized the fact that those who are to become missionaries should possess the highest qualifications. It invariably encourages students to take a regular and thorough college or university course and to press on to such graduate courses as may be required by the agencies under which they expect to go abroad.

The most tangible evidence of the Movement's work in relation to its objectives is found in the number of Volunteers who have reached the mission field. The sailed list, although incomplete for 1923 at this writing, includes approximately 10,200 Student Volunteers who have been accepted by the North America missionary societies, and sent to the foreign mission field. Of these over 2100 have sailed since the Des Moines Convention, 1920.

The fields to which these 10,200 volunteers have been appointed are as follows—China (over 3000), India and Ceylon (over 2000), Japan and Korea (over 1000), Africa (over 1000), South America (approximately 1000), Mexico, Philippines, West Indies and Western Asia (between 250 and 350 each), Central America, Persia, Siam and the Straits Settlements, Oceania, Europe and Arabia (under 250 each).



